तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

Issue No. 145 *Fortnightly email mini-magazine from Gopal Jiu Publications*
29 January 2007 *Śrī Bhaimī Ekādaśī*, 26 *Mādhava*, 520 *Gaurābda* Circulation 1,857

Highlights

• Friendly Dealings
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
• A Story for Temple Construction
Sri Srimad Gour Govinda Swami
• Pastimes of Lord Nityananda
Murari Gupta's Śrī Caitanya-carita Mahākavya section 4 chapter 23
• The Meeting of Parshuram and Lord Ramachandra, Part Five
Reverend A. G. Atkins

Friendly Dealings

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Amongst ourselves there must be very liberal and friendly dealings. This is not an ordinary thing that if somebody has got some fault he should be cut. He should be reformed by amicable dealings. We are training our men since a long time. It is very difficult to get trained up assistants.

— Letter to Bali-mardana Das. 5 September 1974.

A Story for Temple Construction

On 17 January 1994 Gour Govinda Swami laid the foundation stone for the ISKCON Sri Sri Radha Gopal temple in Gadeigiri, Orissa. In his lecture that day he told the following story to all of the devotees as well as to the laborers and construction workers who were there to begin work on the new temple.

With the help of the two rishis Bhrigu and Bharadwaj, Agastya Muni once built a huge temple for Krishna at Kalahasti in Rajasthan. Many laborers had been engaged to build that temple. Bhrigu and Bharadwaj were supervising them. The laborers were working hard from morning to sunset. Every evening before sunset, Agastya would sit on the bank of the nearby river and call all of the laborers. By his order, Bhrigu and Bharadwaj would then give a handful of sand to each laborer. That was their payment for the whole day's work. But when the two rishis gave the sand, it at once turned into gold. According to how hard the laborer worked that day, the sand would transform into a proportionate amount of gold. So whoever was working harder was getting more gold, whoever was working less would only get a small amount, and if someone was not working at all, only cheating, they would find only sand in their hands, no gold. In this dealing there was no partiality and no complaints. Everything took place before God, who is the supreme eyewitness. Each worker happily accepted his proper due, no more and no less. The laborers were thinking, "Whatever I am doing, Krishna is in my heart constantly watching me. So I am working in His presence." If one has this kind of mentality, his work is called *sādhu-karma*, very pious work. If your heart is clear, then all your activities will be clear and pious. Whatever work you touch will be successful and great.

This is Gopal's work. Don't neglect it. Don't quarrel and don't be duplicitous. Don't steal anything. After this temple is complete, if the rules and regulations are followed nicely here, then it will help this area's inhabitants in their spiritual as well as economic development.

Why are we building a temple here? Because this place is a *tāpa-bhūmi*, a place of austerities. This is a very special place. By doing only a little *sādhana* or *bhajan* here, one can get great benefit

next column ☞

in his spiritual life. The *kīrtana* and austerities of this place brought Gopal from Vrindavan. This place will kill the demoniac nature. Ravan was a most powerful demon, but he was always afraid of *tāpa-śakti,* the power of austerities. Therefore he told his followers that they could go to every place to the north except for Vedapuri (now modern Pondicherry in South India), because Vedapuri would kill the demoniac nature. So this Gadeigiri, the place of Gopal, is a place of *saṁskāra* and *sādhana*. Everyone should accept this place as their own and let their life be successful.

— From Gopal Jiu: The Beloved Deity of Srila Gour Govinda Swami. Published by Gopal Jiu Publications. 1999.

Pastimes of Lord Nityananda

Murari Gupta's
Śrī Caitanya-carita Mahākavya
Section 4, chapter 23

When Nityananda Prabhu arrived in Nabadwip, he at first felt an intense eagerness to see Sachi Mata. Entering her home, he bowed down close to her feet, saying, "O Mother, I am very pleased to come and see you!"

Hearing these words, Sachi Mata quickly took his head in her hands and kissed it again and again, addressing him, "My dear child!" She said sweetly, "Please stay in my house, for thus I can always look at you and become free from sorrow."

Laughing loudly, Nityananda replied, "Hear me, Mother. I tell you truly: Along with my younger brother, I forever live by your side. Since Sri Krishna's lips thoroughly savor the food you cook, I always stay in your presence out of greed for tasting it."

Hearing this, Sachi Devi laughed and offered him all the foods which she had prepared. There was very fine cooked rice, soup made of beans and vegetables, plus various sweets such as sweet rice. All these foods had a very wonderful flavor. While the lover of his devotees, Sri Nityananda, ate, laughing in the company of his younger brother (who was indeed present), Sachi Mata gazed upon their lotus faces.

Seeing Rama and Krishna eat, she became merged in a sea of joy. Nityananda, the ocean of mercy, glanced at her and said, "Mother, tell me now, were my words true?" She replied, "Dear child, your words are as true as the words of Iswara. Still, I wish that I could always see you and your younger brother."

Nityananda replied, "Dear Mother, whatever you may order me, it is always my duty to fulfill it with pleasure." Thus Nityananda, the bestower of all bliss, stayed in the house of Sachi Mata and created transcendental happiness for the residents of Nabadwip. He inspired all men to taste the *rasa* of munificence and service to the name, as taught by Krishna Chaitanya Mahaprabhu, and as he danced with his associates, his heart was filled with the joy of *gaurāṅga-kīrtana*.

His body was anointed by fragrant scents and sandalwood paste, and he was dressed in a garment of deep blue color. He was decorated with ornaments of gold, silver, coral and precious gems. His fully blossomed lotus-like mouth was fragrant with camphor and betel. He held a copper staff, and he was further ornamented by a silver necklace holding the Kaustubha gem. That illustrious Lord wore a single earring, and he was decorated with a garland of forest-flowers. He held a flute in his hands, and sang incessantly of Sri Gauranga's qualities.

Seeing his fine ornaments, bands of thieves and dacoits made many attempts to steal them. Feeling great compassion for them, Nityananda Mahaprabhu transformed them from murderous dacoits into men wholly absorbed in relishing the nectarean bliss of *gaurāṅga-kīrtana*.

Thus Nityananda took pleasure as a *gaura-bhāvuka*, one who madly experiences the ecstatic emotions and transcendental moods taught by Krishna Chaitanya, and he performed many kinds of sportive pastimes as a cowherd boy.

Overflowing with affection for all, Nityananda Prabhu traveled along the bank of the Ganga, visiting the homes of his *bhaktas* and tasting bliss. Once, he visited the home of Krishna Das, who was a resident of Baragachi. Having attained the unattainable Supreme Personality of Godhead as a guest within his home, Krishna Das became filled with joy and danced while waving his upper garment. That town known as Baragachi is most pious, for in that place Nityananda Swarup enjoyed many pleasure-pastimes.

Then, surrounded by his devotees headed by Krishna Das and Rama Das, and reveling in the bliss of *kīrtana*, Nityananda approached Sri Nabadwip. In company with those *gopālas*, Nityananda made the three worlds fully satisfied through the chanting

of Sri Krishna Chaitanya's names, just as it had formerly been in the land of Vraja when Nanda ruled as king of the cowherds.

Nityananda's love for Sri Gauranga was the very energy which sustained his life. He was surrounded by associates who inundated the world with the nectarean rains of *kṛṣṇa-kīrtana*. They were decorated by staffs for herding cows, various kinds of flutes, buffalo horn bugles, and strands of red *guñjā* berries. In their company He who is none other than the original Baladev, and who formerly played the pastimes of a cowherd in Vrindavan, displayed that same form to the world. ❀

— Adapted from the English translation by Sri Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books, Union City, Georgia. 1998.

The Meeting of Parshuram and Lord Ramachandra

Part Five

Reverend A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. Lakshman's words so infuriated Parshuram that he wanted to immediately kill the insolent boy. Again Lord Ramachandra spoke up and with his gentle words managed to allay the brahman's anger.

Again Lakshman smiled as he listened; but Rama
Forbade him to speak with a look;
So checking his hot-tempered words he returned,
And his place by his master he took.

Then Rama said gently, all passion with-holding
And simply, his hands in humility folding,

"Pray hear me, sir, you who by nature are noble,
"And do not pay heed to a mere childish foible;

"A wasp and a child are alike in their spirit,
"A saintly man never to anger will stir it.

"In nothing has Lakshman, sir, done any harm;
"Only I am to blame and a cause for alarm;

"Be it kindness or wrath, death or bonds, let it fall
"Upon me as your servant — on me alone fall.

"King of saints, tell me quickly the way to assuage,
"Without waiting and wholly, your much-dreaded rage."

Said the saint, "Rama, how can my anger be cooled,
"When today I've by him been insulted and fooled?

"All this time I have kept back my axe from his neck;
"Say, what more could I do my hot anger to check?

"When they heard of the terrible deeds of my axe,
"Queens were moved to give untimely birth.
"Here that axe I am holding and still I see living
"My princeling foe yet on this earth!

"My hand moves not, tho' in my breast anger burns;
"And my death-dealing axe swinging, unused returns;

"My whole nature is changed; Fate to me is perverse;
"I have never shown kindness in place of a curse;

"Fate today makes me suffer intol'rable pain."
Hearing this, Lakshman said, as he bowed low again,

"You're the image of kindness and grace, if you please,
"Utt'ring words that would strip all their flow'rs from the trees!

"If in kindness a saint's body burns like a crater,
"In anger 'tis saved only by the Creator."

Said Parshuram, "Janak, resisting my pity,
"This rash child is asking to go to Death's city!

"Remove him at once from my sight, the young devil,
"So small in appearance, yet so full of evil."

But Lakshman, again laughing, said to the saint,
"Close your eyes; you'll see nothing and have no complaint."

All his anger Parshuram turned upon Rama,
And said in his furious fuming,

"You've broken Lord Shiva's great bow
and now further
"To teach even me you're presuming.

"Your brother has spoken this way by
your teaching;
"There's naught but deceiving in all your
beseeching;

"Come, fight me and give me my full
satisfaction,
"Or be not called Rama if shirking such action!

"Quit lying! you're Shiva's foes! Fight me, I say!
"Or both you and your brother right here
I will slay."

Parshuram, as he said this, uplifted his axe;
Rama smiled, bowed his head, and
unwilling to vex,

Said, "Lakshman's at fault, but on me
falls your anger;
"It seems 'that uprightness may land one
in danger.

"A crooked man other men fear and not
follow;
"The bent crescent moon demon Rahu
won't swallow.

"O saintly one, give up your wrath, I
implore you;

"Your axe in your hand lies, my head is
before you;

"So do what may please you, your anger
to quench,
"And account me your servant, sir,
humble and staunch.

"Don't be angry; if master and servant
should fight
"With each other, what sight could be
sorrier?
"On seeing your garb Lakshman did you
no wrong,
"But spoke out, thinking you a great
warrior.

"Like a boy, seeing axe, bow and shaft in
your hands,
"Of a hero he dared make heroic demands;

"Knowing not you, but only your name,
he replied
"As seemed worthy your family spirit and
pride;

"If you'd come in the garb of a saint, as
was meet,
"He'd have put on his head, sir, the dust
of your feet.

"Forgive him this wrong that was done
all-unknowing;
"A Brahman should always a kind heart
be showing.

"No claim as your equal can we two advance;
"Can the feet with the head be placed, by
any chance?

"Take our names, sir! I'm called Rama;
just that alone;
"But by name of the axe-bearing Rama
you're known!

"My lord, I have only one cord to my bow,
"But your spirit the nine cords of virtue*
can show!

"In ev'ry way to you we prove most inferior;
"Forgive our offence as a Brahman superior."

- continued in the next issue -

—*The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 347-351.

* The translator explains that there is a play on words here in the original. The same word can designate either bow-string or the nine virtues.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.